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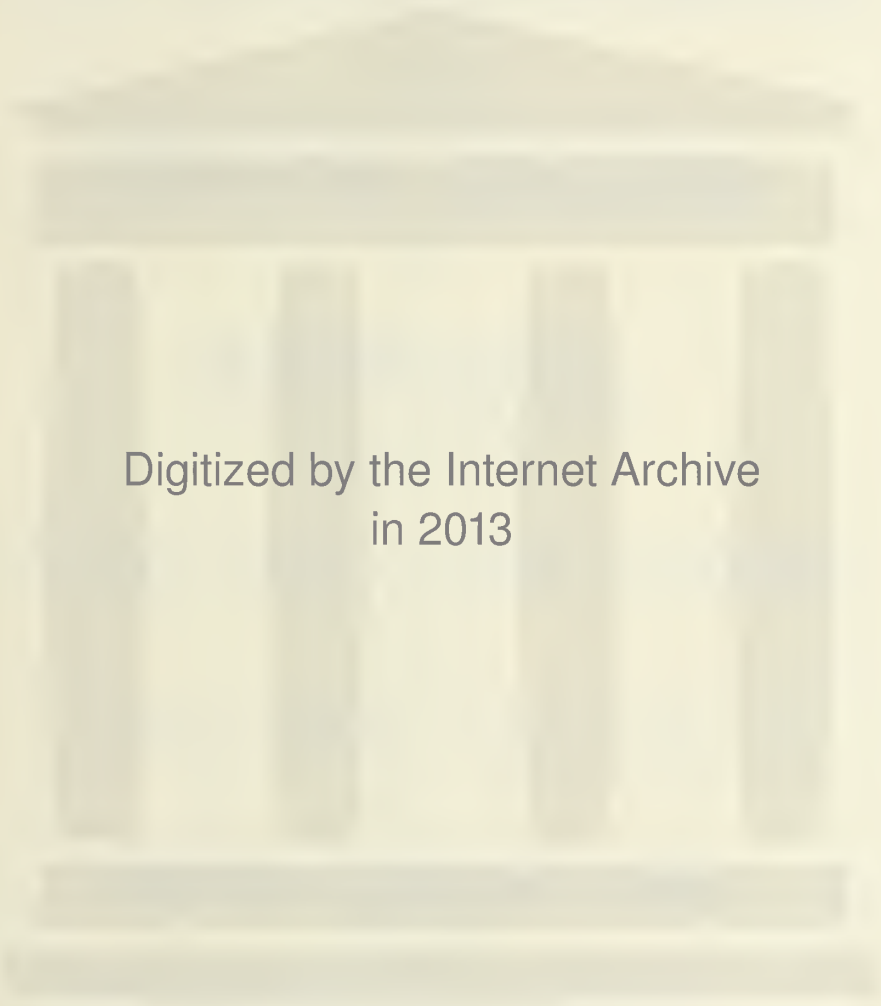

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MINUTES

OF THE

SEVENTEENTH ANNUAL MEETING

OF THE

SAND CREEK ASSOCIATION

OF

BAPTISTS,

HELD WITH THE

LITTLE SAND CREEK CHURCH,

ON THE

18th, 19th, & 20th Days of August, A. D. 1860.

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TABLE OF STATISTICS.

CHURCHES AND PASTORS.	DELEGATES.	Rec'd by Experience and Baptised	Received by Letter	Rec'd by Relation	Restored	Dism'd by Letter	Excluded	Died	Total	Sit'g meeting	Contribution for Minutes.
Bear Creek I. Gleason.	I. GLEASON, John Herring, Jas. Christy, A. Comer,	4	7	2		3			91	1	100
Geneva Jno. Stott.	W. C. Vawter, P. Huls,		1			1			60		75
Mt. Pleasant Wm. T. Stott.	W. C. Stribling, M. Moncrief, H. Updike, J. Snall,		2			2		1	79	4	100
Zoar Wm. Vawter.	WM. VAWTER, JNO. STOTT M. E. McCaulou, P. C. Vawter,	1				5			52	4	75
Brush Creek W. T. Stott.	G. Monroe, M. P. Chaille, D. Neal,	16	4			11	1	4	86	2	125
Hopewell E. Tilton.	J. Dorrel; S. Murdock, F. P. Neal,	45	8	3	4			2	131	1	100
Rock Creek J. Martin.	A. Oldham, Sr.	1	1						24	1	30
L. Sand Creek A. Carter.	A. CARTER, E. Jackson, R. Carter, J. Morrison,	1	2			3	4	2	79	3	80
Zenas J. B. Swincher	J. Rafferty, J. Underwood	7		4	1	6		1	48	4	75
Dry Fork G. W. Patrick.	G. W. PATRICK, G. HERON, *B. Denham*, G. Davis, J. Shirk,			1		2			64	1	60
Napoleon E. Tilton.	W. Vakirk	3				1	1	1	92	4	80
Otter Creek J. Allee	C. Rice, Wm. Elles, J. Collins,	3	4	5					39	3	50
Pleas'nt Grove J. Morgan.	J. MARTIN, S. Reiley, E. T. Ormun,		13	1		1		1	42	2	50
Liberty Joab Stout.	J. STOUT, S. Tanner, *Wm. Douglas*,				1	5			44	3	75
Westport Joab Stout.	J. W. REYNOLDS, J. Underwood, E. M. Shields, H. Davis,	3	3						51	4	50
Tannersville I. Gleason.	*Wm. Roberts*, J. Hess, M. FRAZEE,	13		12	4		5		39	3	50
Poston R. Wilson.	A. Harrel.	2	5						14	2	25
Ordained ministers in CAPITALS, licentiates in *Italics*.		99	50	28	10	39	21	12	1035		1200

MINUTES.

AUGUST 18th, 1860.
10 o'clock, A. M.

The Association met. Introductory sermon was delivered by Elder Geo. W. Patrick, from Matthew 28th chapter, 19th verse.

Letters from the churches composing the Association read, their delegates names enrolled, and statistical reports recorded. (see table.)

Elected Elder Wm. Vawter moderator, and Elder Jno. W. Raynolds clerk.

Received a letter from Poston church asking a continuance with us which was granted. (This church had not been represented since 1857.)

Letters from corresponding Associations read, and their delegates invited to seats as follows:

From Coffee Creek, J. Chambers, Wm. Y. Monroe, A. Ward.

Madison; Wm. T. Stott, M. B. Phares, Abner Monerief.

Flat Rock; E. Snead, Jas. Lewis, D. R. Trotter, A. Pavy, T. J. Wise.

Laughery; E. Tilton, — Wilson.

Brownstown; W. H. Thompson.

Long Run; J. D. Griffeth.

White Water Valley; Wm. Bowers, Andrew Martin, Ira C. Perine.

Mount Zion; John Vawter, Wm. Elgin, R. Bush.

Elders. U. B. Miller, Agent of the General Association, Wm. Brand Agent of Franklin College, Robert Stephenson, from Madison Association, and others being present were welcomed to seats.

Appointed Jno. Rafferty, Jno. W. Raynolds and Samuel Murdock to prepare letters to corresponding Associations to be read Monday, and Jno. Stott to prepare a letter to the General Association to be read Monday.

Elected Elders. Robert Stephenson and Wm. Y. Monroe, to preach Sunday, and U. B. Miller and Ira C. Perrine, to preach monday.

Elected Elder Joab Stout to preach the next introductory sermon, and Elder John Stott his alternate. Elder John Stott to write the next eireucar letter.

Voted that Elder U. B, Miller be allowed to take up a collecteon on sunday for the benefit of the General Association, and Elder Joab Stout to take up a collection on monday in behalf of Brother Ames for the benefit of Foreign Missions.

The next meeting of this Association to be held with the Hopewell church Ripley Co. Ind, commencing 3rd sat., in Aug. 1861.

Appointed the moderator and clerk to arrange the business for Monday. Adjourned to meet Monday 9 o'clock A. M.

Prayer by Elder U. B. Miller.

Sunday 9 A. M. The congregation met and spent an hour in prayer, after which Elders Stephenson and Monroe preached to a very large and attentive audience. Elder U. B. Miller took up a collection for the benefit of the General Association amounting to $15,60.

Monday 9 o'clock A. M. Met pursuant to adjournment. Prayer by Elder Wm. Brand.

Report of committee of arrangements read and adopted.

Letters to corresponding Associations read, adapted, and messengers selected to bear them as follows:

To Coffee Creek, at Zion Sept 1st 1860 - Wm. Vawter M. E. McCaulou, Peter Huls, John * Stott, Wm. C. Vawter.

Madison, at Madison, 2nd Sat. Sept. 1860. John Stott, Maxa Monerief, Wm. Vawter, *Wm. C. Vawter.

Flat Rock: at Haw Creek, 4th Sat. in Aug 1860. *B. Denham, W. C. Stribling, Albert Carter.

Laughery: at Ebenezer Sept. 1st 1860. *A. Oldham.

Brownstown: at Blue River Sept. 15th 1860 Ira Gleason.

Long Run at Brushy fork Sept. 15th 1860 *F. P. Neal, Jno. W. Reynolds, Charles Rice, Wm. Ellis.

White Water Valley: at Posey 1st Wednesday in Aug. 1861. Jno W. Reynolds, Ira Gleason, *Jno Rafferty, Jno Stott, M. Monerif, Wm. Douglas.

Mount Zion: at Morgantown 2nd Sat, in Aug 1861. *Julius Underwood, F. P. Neal, Geo. Heron, Wm. Vawter. Wm: C. Vawter.

*These Brethren have the letters.

The letter to the General Association

prepared by Elder Jno. Stott, read, and adapted, and Elder Wm. Vawter agreed to go as a delegate and bear it. To defray his expenses a collection was taken up amounting to $10 and appointed Elder Joab Stout his alternate.

The Committee to whom was refered the circular reported some abbreviations, and advised its adoption. The report was received, ond the letter adopted.

The following resolution presented by Elder Wm. Brand Agent of Franklin College was adopted.

Resolved that we are glad to learn that the present effort to increase the endowment of our college has been so successful in Johnson Co., and we hereby recommend the enterprise to the cooperation and help of the members of the churches composing this association.

Elder M. B. Phares presented the following:

Resolved; that we recommend the Indiana Baptist General Association to the prayers and contributions of our churches.

Received contribution for minutes, and appointed the clerk to superintend.

Adjourned to meet with the Hopewell church 3d Sat. in Aug., 1861, 10 o'clock, A. M.

Prayer by Elder W. Y. Monroe.

Elder Joab Stout took up a collection as agreed on Saturday, amounting to $5,—cts.

Elder Wm. VAWTER, Mod.

Jno. W. Reynolds Clerk.

CIRCULAR LETTER.

The Ministers and messengers of the Sand Creek Association to the churches which they represent:

Dear Brethern, Another year has passed, and through the care of our Heavenly Father we are again permitted to meet and see each others faces in the flesh. And according to our custom address to you our *Circular*, in which we propose to offer some brief reflections on the position of the church.

Ye are the light of the world Matt. 5th 14th. This important announcement of the Savior to the Disciples was calculated to arouse their minds to reflection on the high position to which he had called them. Having been men of the world engaged in their various occupations, laudably pursuing the vocations of life to which their inclinations had led them; or into which the vicissitudes of fortune had thrown them, while thus engaged, the call from the Savior "Follow me" fixes all their attention. "Straightway they forsook all and followed him." Yet they did not fully understand or realize the importance of their calling and therefore needed instruction. This the Saviour was ever imparting to them, and by the instruction they received from time to time both by the divine precepts given them, and the demonstrations of his power which they were permitted to witness, they began to comprehend the important position to which they were called. Surrounded by unbelieving and scoffing Jews; when "gross darkness covered the world"—the Savior made his advent into the world, to illuminate mankind. His coming had long been predicted. Although Daniel looking through the long vista of years, by the eye of Prophetic vision, had declared that his "kingdom should be diverse from all other kingdoms;" yet in the selection of the subject, and the organization of the kingdom they did not fully understand its nature.

While other Kings reign as tyrants; He "reigns in righteousness." Others rule with fear; He rules in love. Others are despotisms; His is with liberty; for "where the spirit of Christ is there is liberty. Other Kings would make a sacrifice of a Nation to save themselves;—He, gave himself, a sacrifice to save his people. Other Kings are upheld, guarded, and supported by their subjects, while they take all the glory and honor to themselves: While Christ as a King upholds, guards, protects, and supports his subjects, giving them joy and consolation, in the discharge of the duties assigned them, *success* and *victory* in all their warfare, and when the last battle is fought, and the great victory gained, he gives them an "inheritance among them that are sanctified" around his Fathers throne to mingle in the praises, enjoy the blessings, and share the glories of *Heaven*. So far different is it from other kingdoms, that it is styled the "Kingdom of Heaven."

The subjects also, are as different from the servants of the world, as the Kingdom is, in nature and destiny, so *much* so, that they are declared to be "the light of the world," and again he says to his disciples, "*Ye* are the light of the world" thereby showing the near intimacy or joint connection between the disciple and his Lord. It also illustrates the perpetuition of the Church. The "Kingdom of God" "The Kingdom of Heaven," and the "Church of Christ," are terms used interchangeably. As long as the world remains, the Church will be perpetuated as "the light of the world;" and each individual member as a light thereof to the community by which they are surrounded. O! that each one could feel their responsibility. We will call your attention for a moment to the subject of light. The Savior is represented as the "sun of righteousness." In the comparison, the great orb that illuminates our material world, being the center and source of light, around which the planetary system revolves, and from which, the light of each respective planet is derived; was doubtless in the mind of the Prophet when he called the Savior the "sun of righteousness." we judge naturally the magnitude of each planet by the light it reflects;

those being nearest the sun the great source, or nearest to us appear unto us of the greatest magnitude. Thus with the christian. He who lives nearest the Savior, the sun of righteousness the source of all spiritual light, will reflect the greatest amount of light spiritually upon a darkened and benighted world. In reference to the planets nearest to us as appearing of the greatest magnitude, does not imply that in order to let our light shine we must draw near to the world by wandering away from the Savior, let us retain our approximation to those planets and *they* draw nearer the sun, or let *them* retain *their* approximation to the sun, and *we* draw nearer to *them*, in either case the light would appear more brilliant. Thus it is with the christian, keep near the Savior and your light will shine. It is a law as *firmly fixed*, as the law governing our material world. The meek, lowly humble, faithful, follower of Jesus, is a light to the world which cannot be hid. Living near to Jesus does not necessarily imply that you should exclude yourself from the world, this would be hiding your light instead of letting it shine. It is a fixed principle, that we *can* live near to Jesus, and yet mingle with the world. This is one of the channels through which the light is to flow. With hearts full of love to Jesus, and burning with zeal for his cause, and yearning for lost sinners, go out into the "streets and lanes of the city" and then to the "highways and hedges," into the world where sin reigns, and proclaim salvation through Jesus.

By your upright walk, godly conversation, and earnest entreaty "compel them to come in," and having done this you may proclaim "there yet is room." As an illustration that the christian is the light of the world, we would refer you to our beloved missionaries who have gone to the lands where the darkness of heathenism has long held absolute sway, reducing her votaries to the very depths of degradation, but upon "those that thus sit in darkness and in the region of the shadow of death; light is sprung up." Through the efforts and labors of those heralds the light of the Gospel hath shined into their hearts, and has become to them "the power of God into salvation to every one that believeth," and thousands are made to rejoice in a Saviors love.

Brethren we should aid our beloved Missionaries by our prayers, and out of the abundance that God has given us, in the prosecution of this great and glorious work; remembering "that a man's life consisteth not in the abundance of the things which he possesseth."

While we would aid in the glorious work abroad, we should feel that there is much to do at home. When we look around us and see many; hundreds, perhaps thousands, within the circle of our acquaintance going on to destruction, many who are near and dear unto us by the ties of nature, the prayer seems volunterily to heave up from the depths of the soul, "Lord stop them in their wild career, save O save them for thy mercy's sake." But we forget that he has said unto us "ye are the light of the world," when perhaps we are the very instruments if we will yield ourselves as such, that God will use to secure their salvation. Are you a parent? "instruct your children in the way of the Lord." Do you feel impressed to talk to your neighbor? "Quench not the spirit." Are you a teacher in a Sabbath or day school and wish to speak to your pupils of the love of Jesus, and the plan of salvation? "Despise not prophesying," (teaching.) But the complaint may perhaps be raised "I cannot discharge those duties, I feel them to be duties but I cannot perform them." Go to Jesus. He is mighty in power, and has said "ask and you shall receive." But you still say I cannot find words wherewith to instruct.—He has said "seek and ye shall find." God has given us in his word a fountain of knowledge, and has said "knock and it shall be opened unto you."

In him are hid all the treasures of wisdom," and "he giveth liberally and upbraideth not." No one need complain for want of knowledge when there is such a fountain at hand. But perhaps you will plead "I cannot *spare* the time to read the word of God to gain the necessary instruction to qualify me for the

duties of an active christian life." The time is not *yours* it belongs to God, he has lent it to you and will call you to an account for the using; be faithful in the stewardship if you would have the approval of your Master. The time given you, will only be long enough to accomplish the work assigned you.—Noah was directed one hundred and twenty years before the deluge came "to prepare an ark," and the day it was finished and he entered into it with his family, "The windows of Heaven were opened, and the great deep was broken up." He had no time given him to waste, and time is as precious now as it was then.

Hitherto we have only glanced at the every day life of the christian, the out-door appearance of the church. Let us now enter the sanctuary and behold the scene, but as we place our foot upon the threshold let us leave the cares and scenes of life behind us, and feel that we are entering the house of God.—Shall we pause and breathe the prayer, "O God prepare us for the services of thy house; Jesus, Savior meet us here to day; come Holy Spirit and indite matter and direct the manner of our worship." We enter the sacred place. Here the world draws near unto us, they come to our solemn devotions they hear the word proclaimed by the minister, they behold our zeal which has much to do in riviting that word upon their hearts. O then as they have drawn near unto us, let us draw near to Christ "the Sun of righteousness" the great source of light, and the beams will reflect from us upon those benighted hearts opening them for the reception of the word. We have a beautiful illustration of such a scene of devotion given us in the 1st Cor. 14th chap. 23 to 25th verses, notice the 26th, "How is it then brethren? when ye come together, every one of you," mark the expression *every one of you* "hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying." By such a union of effort in these devotional exercises, our hearts will be mutually comforted, and edified, our faith strengthened, our love made more perfect and the world constrained to say "behold how these brethren love one another." Thus may we appear a light to the world.

But upon the other hand if we come to the house of God not desireing a blessing we are almost certain to return without receiving one. When the church relapses into a cold state, with scarcely zeal and energy enough to bring them to the house of God and giving their almost entire attention to the secular concerns of life, the world growing hardened in sin through their example. And then wonder why sinners are not converted, why we do not have a revival, and are sometimes inclined to throw the blame upon the Pastor, and wish they could get such or such an one. then we could have good meetings, then we could have a revival. Remember a revival always begins in the church in the hearts of her members. A praying faithful membership will make a preaching minister.

Ye are the light of the world. But, you may say this language was addressed alone to the ministry. Nay, but to the church as a unit, *the whole church*. There is a great responsibility resting upon the ministry, they feel it, and groan under the burden when they have to bear it alone. We are to be workers togeteher, in the great work of evangelization, in spiritually illuminating a dark world.

O let us live faithfully, live near to the cross, cheerfully perform the duties assigned us, and feel the great responsibility of the position in which we are placed, with our eye fixed upon our great and important mission, ever remembering and realizing that our Savior has said "*Ye are the light of the world.*"

ORDAINED MINISTERS AND P. O. ADDRESS.

Wm. Vawter,.....Vernon, Jennings Co. Ind.
Jacob Martin,.....Greensburgh, Decatur Co. Ind.
Geo. W. Patrick,.....Foresthill, Decatur Co. Ind
Joab Stout,.....Greensburgh Decatur Co. Ind.
John Stott,.....Vernon, Jennings Co. Ind.
O. F. Fegler,..... ...Vernon, Jennings Co Ind.
John Watters,.....Holton, Ripley Co. Ind.
C. Barkman,.....Zenas, Jennings Co. Ind.
John W. Reynolds,.....Zenas, Jennings Co. Ind.
Jonathan Allee,.....Butlerville, Jennings Co. Ind.
Ira Gleason,..... Scipio, Jennings Co. Ind.
Geo. Heron,.....Foresthill, Decatur Co. Ind.
Nathan Frazer,.....Scipio, Jennings Co. Ind.
Albert Carter.....Burnsville, Bartholomew Co. Ind.

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